



المقدمة

# By the Name of Allah the Most Gracious the Most Merciful

Still the enemies of this Religion Throw their claims and misconceptions and create lies about it in which it's innocent from it. Some of these lies what says that Islam is a religion of terror that urges Muslims to kill who opposes them and to shed their blood.

Unfortunately the media had a turn in distorting the image of Islam and presents it as a religion that spreads hate, Violence and terrorizes those who oppose it.

So that anybody who wears a white robe and has a beard became a terrorist and kills the people who stand against him.

And that's why we had to research and look-up with credibility in this point and look in the methodology which Islam came with and which Muslims stand upon, is it really urges on terrorism and spreading hate? Or is it just another claim without a proof?

Lets look-up at these verses that non-Muslims stand upon as a –false- proof which says that Islam urges its followers to kill who opposes them.

And on these verses our Research will be.

-Islam Defender

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{Fight in the way of Allah against those who fight against you, but begin not hostilities. Lo! Allah loveth not aggressors. (190) and slay them wherever ye find them, and drive them out of the places whence they drove you out, for persecution is worse than slaughter. And fight not with them at the Inviolable Place of Worship until they first attack you there, but if they attack you (there) then slay them. Such is the reward of disbelievers. (191) But if they desist, then lo! Allah is Forgiving, Merciful. (192) And fight them until persecution is no more, and religion is for Allah. But if they desist, then let there be no hostility except against wrong-doers. (193)} verses: 190-193 Where the verse says: {and drive them out of the places whence they drove you out} we

# Tafsir Al-Ourtubi:

{and drive them out of the places whence they drove you out}

see that it's an indication about a specific people, who're they?

The place is Mecca, the discourse is for the Migrants from Mecca and the object is Quraish infidels.

### Tafsir Ibn Kathir:

(and kill them wherever ye find them, and drive them out of the places whence they drove you out.) meaning, 'Your energy should be spent on fighting them, just as their energy is spent on fighting you, and on expelling them from the areas from which they have expelled you, as a law of equality in punishment.'

And that's because the heathens of Mecca in the beginning of Islam and the migration to Medina they never left a Muslim to leave Mecca without leaving their money instead they had to leave their money, homes and their trades for them.

So is the Muslims returning to their homes and taking back their belongings became a bad thing?

Or is it just because of them being Muslims?







For example the companion Suhaib Bin Sinan he emigrated after the Emigration of the prophet (peace be upon him) but the Quraish discovered his intentions and placed guards over him to prevent him from leaving Mecca and taking the wealth he had acquired through trade. After the departure of Muhammad and Abu Bakr, Sohaib continued to bide his time, unsuccessfully attempting to escape several times.

One night, Sohaib feigned stomach problems and went out repeatedly as if responding to calls of nature. His captors became relaxed and Sohaib quietly armed himself, readied a mount and headed for Medina. When his captors realized Sohaib was gone they left in pursuit and eventually caught up with him. Seeing them approach, Sohaib clambered up a hill and holding his bow and arrow, he shouted:

"Men of Quraish! You know, by God, that I am one of the best archers and my aim is unerring. By God, if you come near me, with each arrow I have, I shall kill one of you. Then I shall strike with my sword."

The men responded "By God, we shall not let you escape from us with your life and money. You came to Mecca weak and poor and you have acquired what you have acquired..."

"What would you say if I leave you my wealth?" interrupted Sohaib. "Would you get out of my way?" "Yes," they answered. Sohaib described the place in his house in Mecca where he had left the money, and they allowed him to go. When Sohaib reached Quba, just outside Medina, Muhammad saw him approaching and said, "Your transaction has been fruitful, O Abu Yahya. Your transaction has been fruitful." He repeated this three times.

Our religion is a religion of Pride; we don't keep silent about our usurped rights.

{ And fight them until persecution is no more, and religion is for Allah. But if they desist, then let there be no hostility except against wrong-doers.}

These verses are connected to each other and the speech is continuous about the Heathens of Mecca who drove Muslims out of their homes without their moneys and trades.

{ And fight them until persecution is no more}

"which means "trial" (فتنة) The word "persecution" is translated from the Arabic word "Fitna" or "temptation" and that's because the disbelieve that was existing was a trail on Muslims because of the oppressive torturing so that Muslims feared to be tempted in their religion from this religion, just like what happened with Ammar Bin Yasser

the heathens of Mecca took Ammar bin Yasser and tortured him and they never left him until he insulted the prophet (peace be upon him) and mentioned their deities in good, and when the prophet (peace be upon him) came the prophet asked him: how are you? Ammar said: Evil, Oh Messenger of Allah, they never left me until I insulted you and mentioned their deities in good.

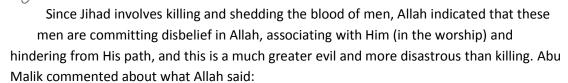
the prophet (peace be upon him) said: who do your heart feel?, he said: comfort with faith. then the prophet (peace be upon him) said: if they returned return what you did.











(for persecution is worse than slaughter) Meaning what you (disbelievers) are committing is much worse than killing." Abu Al-`Aliyah, Mujahid, Sa`id bin Jubayr, `Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and Ar-Rabi` bin Anas said that what Allah said:

(for persecution is worse than slaughter) "Shirk (polytheism) is worse than killing."

(...and religion (all and every kind of worship) is for Allah (Alone).) means, 'So that the religion of Allah becomes dominant above all other religions.'

It is reported in the Two Sahihs that Abu Musa Al-Ash`ari said: "The Prophet was asked, `O Allah's Messenger! A man fights out of bravery, and another fights to show off, which of them fights in the cause of Allah' The Prophet said: (He who fights so that Allah's Word is superior, then he fights in Allah's cause.)

They ask you about the sacred month - about fighting therein. Say, "Fighting therein is great [sin], but averting [people] from the way of Allah and disbelief in Him and [preventing access to] al-Masjid al-Haram and the expulsion of its people therefrom are greater [evil] in the sight of Allah . And fitnah is greater than killing." And they will continue to fight you until they turn you back from your religion if they are able. And whoever of you reverts from his religion [to disbelief] and dies while he is a disbeliever - for those, their deeds have become worthless in this world and the Hereafter, and those are the companions of the Fire, they will abide therein eternally.







#### Jihad Verses in Surah Al-Bagarah

#### Verses 216-217:

{216. Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not.

217. They ask you about the sacred month - about fighting therein. Say, "Fighting therein is great [sin], but averting [people] from the way of Allah and disbelief in Him and [preventing access to] al-Masjid al-Haram and the expulsion of its people therefrom are greater [evil] in the sight of Allah. And fitnah is greater than killing." And they will continue to fight you until they turn you back from your religion if they are able. And whoever of you reverts from his religion [to disbelief] and dies while he is a disbeliever - for those, their deeds have become worthless in this world and the Hereafter, and those are the companions of the Fire, they will abide therein eternally.}

Allah said: {Fighting has been enjoined upon you} and He (the Almighty) said: {Fighting} not {Killing}

And if you checked A dictionary for Arabic language you would see that: (in) qitäl) means: fight, struggle, contention (against); combat, atrife, battle (check page 743 Of "A

DICTIONARY OF MODERN WRITTEN ARABIC"

http://archive.org/stream/Dict\_Wehr.pdf/Wehr#page/n760/mode/1up"

And from this we understand that fighting means a battle between two, but not attack or assault.

{ 217. They ask you about the sacred month - about fighting therein. Say, "Fighting therein is great [sin], but averting [people] from the way of Allah and disbelief in Him and [preventing access to] al-Masjid al-Haram and the expulsion of its people therefrom are greater [evil] in the sight of Allah. And fitnah is greater than killing." And they will continue to fight you until they turn you back from your religion if they are able. And whoever of you reverts from his religion [to disbelief] and dies while he is a disbeliever - for those, their deeds have become worthless in this world and the Hereafter, and those are the companions of the Fire, they will abide therein eternally.}

its so surprising to see someone object on this verse its a verse from God that forbids muslims from fighting in the sacred month, and declaration for the purpose of the heathens of Mecca and who stand with them for fighting Muslims and this is stated in:

{ And they will continue to fight you until they turn you back from your religion if they are able.}









Verse 244:

{ And fight in the cause of Allah and know that Allah is Hearing and Knowing.}

After the above explanations that fighting is not an assault but a repel the assault and after what came from explaining the Islamic rule of Jihad, then there's no objection on a verse like this.

its an order from God that the fight most be in his Cause only -which means sincerity to Godbut not a Jihad for a place or honor or for the sake of worldly life just like what was narrated in the Two Sahihs that Abu Musa Al-Ash`ari said: "The Prophet was asked, `O Allah's Messenger! A man fights out of bravery, and another fights to show off, which of them fights in the cause of Allah' The Prophet said: (*He who fights so that Allah's Word is superior, then he fights in Allah's cause.*)

**Explaining the Jihad Verses in Surah Al-Baqarah is finished** 

~Alhamdulillah~









{So let those fight in the cause of Allah who sell the life of this world for the Hereafter. And he who fights in the cause of Allah and is killed or achieves victory - We will bestow upon him a great reward.}

After we explained the reason of fighting in Islam and that it's a Self-Defence and excluding Disbelieve so that Muslims won't get tempted in their religion, than there's no objection on Jihad verses in the Qur'an.

When Allah Say: {So let those fight in the cause of Allah who sell the life of this world for the Hereafter.}

here's an clarification of the condition for fighting: which it must be in the cause of God only, and we have said the fighting in the cause of God is to raise the Religion of God above other religions as it passed with us the previous hadith in the Two Sahihs that Abu Musa Al-Ash'ari said: "The Prophet was asked, 'O Allah's Messenger! A man fights out of bravery, and another fights to show off, which of them fights in the cause of Allah' The Prophet said: (He who fights so that Allah's Word is superior, then he fights in Allah's cause.) and so that Muslims won't get tempted in their religion -as we stated the story of Ammar Bin Yasser- so that the Muslim won't Hurt others because of religion and respects the rights of others and their freedom in Worship.

Allah said: {There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut (Satan/false deities) and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.} [2:256]

Allah Said: {And he who fights in the cause of Allah and is killed or achieves victory - We will bestow upon him a great reward.}

Here is a promise and reward for who fights for His Sake so if he died for His sake than Allah will grant him Eternal Paradise in the Hereafter, and if he achieved victory he will get the war booty. *Tafsir Al-Qurtubi*:

Allah said: { And he who fights in the cause of Allah}, the condition { and is killed or achieves victory } is a mercy from Allah on him, and the reward is { We will bestow upon him a great reward.}. the meaning of { and is killed} means becoming a martyr, and { achieves victory } means wins the spoils of war.







#### Verse 75:

{ And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed among men, women, and children who say, "Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?" }

We usually see that who talks about jihad verses in Quran picks only the verses 74 and 76 and drops off verse 75 for which this verse clearly talks about one of Jihads reasons in the cause of Allah, but whose heart is filled with hate, thats how they act.

{ And what is [the matter] with you that you fight not in the cause of Allah }

# Tafsir Al- Qurtubi:

This is an urge on Jihad. And this includes freeing the weakened people from the hands of the infidels and heathens who afflicted them with worst torment, and tempted them in their religion. so the Almighty God made Jihad a duty to make his word and religion superior above all and to save the weak Muslims. even if this harm the souls and freeing captives is a duty upon Muslims whether by fighting or by money and this is better for that its more less valuable than souls.









#### Verse 76:

{ Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of Taghut. So fight against the allies of Satan. indeed, the plot of Satan has ever been weak.}

The speech about fighting the heathens here is continued, but which heathens? They're the heathens described in verse 75 who torture the Muslims and create distraction in earth and tempting Muslims in their religion.

and here God proves that muslims are right and they're fighting in his cause, but the heathens and disbelievers fight for the worldly life only so their plot and their satans plot is weak can never stand in front the truth.

#### Tafsir Al-Tabari:

God says strengths the believers from the companions of the prophet Muhammed (peace be upon him), and urging them against the enemies of this religion from the heathens: {so fight} oh believers, {against the allies of satan} means: those who ally the devil and obey him, by opposing the word of God and denying his prophets message, and support the devil {the plot of satan has ever been weak} his plot means: what he (satan) plotted against believers, such as gathering his allies from the disbelievers in God into parties against the prophet (peace be upon him). so don't fear the allies of Satan, because they support him and they're his party and satans party are wicked people.

And the almighty described them by wicked because they doesn't fight in hope to gain something, neither they leave fighting because fear of punishment, but they fight because they envy what God had bestowed upon believers. And Believers fight in order to gain the bless of God, and leaves the fight if they fear that they disobey God, so they fights in the cause of God knowing if they died God will recompense them, and if they lived they will gain the spoils of war, but the disbelievers fight because fearing of death, and Despair of the doomsday, and that's why they are afraid and wicked.







God said: {Then fight (O Muhammad) in the Cause of Allah, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you), it may be that Allah will restrain the evil might of the disbelievers. And Allah is Stronger in Might and Stronger in punishing.}

The verses are still on the same frame, and it's and order from God to his messenger (PBUH) to fight in Gods cause and according to what had passed with us of the reward for who dies in the cause of God or stays a life.

# Tafsir Al-Qurtubi:

Gods saying {Then fight (O Muhammad) in the Cause of Allah} "then" here is related to the previous verse No: 74 {Let those (believers) who sell the life of this world for the Hereafter fight in the Cause of Allah, and whoso fights in the Cause of Allah, and is killed or gets victory, We shall bestow on him a great reward.} which means for this reason then fight.

God said: {and incite the believers} means encourage them on Jihad in the cause of God, to defend the enemy or to make the religion of Islam above all so that muslims won't be tempted in their religion, because the muslim respects others religion.

God said: {it may be that Allah will restrain the evil might of the disbelievers.} here is one clear reason for Jihad in the cause of God which is to stop the aggression of the disbelievers upon muslims, but not to onset assault by muslims on others and as we said before that muslims conditions are derived from the Islamic Legislation so there had to be things like that in the legislations so the muslim will know from his religion because its his methodology that its from his right to defend himself against aggression.

#### Tafsir Ibn-Kathir

{it may be that Allah will restrain the evil might of the disbelievers.} means, by your encouraging them to fight, their resolve will be strengthened to meet the enemy in battle, to defend Islam and its people and to endure and be patient against the enemy.







Verses 88-99:

{88. Then what is the matter with you that you are divided into two parties about the hypocrites? Allah has cast them back (to disbelief) because of what they have earned. Do you want to guide him whom Allah has made to go astray? And he whom Allah has made to go astray, you will never find for him any way (of guidance).

89. They wish that you reject Faith, as they have rejected (Faith), and thus that you all become equal (like one another). So take not Auliya' (protectors or friends) from them, till they emigrate in the Way of Allah (to Muhammad). But if they turn back (from IslSm), take (hold of) them and kill them wherever you find them, and take neither Aultyd' (protectors or friends) nor helpers from them.

90. Except those who join a group, between you and whom there is a treaty (of peace), or those who approach you with their breasts restraining from fighting you as well as fighting their own people. Had Allah willed, indeed He would have given them power over you, and they would have fought you. So if they withdraw from you, and fight not against you, and offer you peace, then Allah has opened no way for you against them.}

From verse 88 it seems that it's about dispute between muslims about some hypocrites and it doesn't especially noteworthy who are in disagreement with islam to be killed and the evidence is {o take not Auliya ' (protectors or friends) from them, till they emigrate in the Way of Allah (to Muhammad)} so the speech is about a specific group of people in the days of the prophet (PBUH) but not a general statement about who are in disagreement with islam because te prophet (PBUH) said:"No hijra after the conquest of Makka, but Jihad and Intention."

So the verse is talking about a group of people before the conquest of makka but not about who oppose Islam.









# So who are they those hypocrites and why did they deserve to die?

Those hypocrites in the conquest of Uhud fled and turned back leaving the muslims army, Imam Ahmad recorded that Zayd bin Thabit said: that Messenger of Allah marched towards Uhud. However, some people who accompanied him went back to Al-Madinah, and the Companions of the Messenger of Allah divided into two groups concerning them, one saying they should be killed and the other objecting. Allah sent down, {Then what is the matter with you that you are divided into two parties about the hypocrites?} The Messenger of Allah said: (it (Al-Madinah) is Taybah, and she expels filth, just as the billow expels rust from iron.)

So fleeing from the army in the times of war is one of the biggest sins, Narrated By Abu Huraira: The Prophet said, {Avoid the seven great destructive sins.} The companions asked, {O Allah's Apostle! What are they?} He said, {To join partners in worship with Allah; to practice sorcery; to kill the life which Allah has forbidden except for a just cause; to eat up usury (Riba); to eat up the property of an orphan; to give one's back to the enemy and fleeing from the battle-field at the time of fighting; and to accuse chaste women who never even think of anything touching chastity and are good believers.}

Those who flee from battle may result in defeating of the army and the whole nation might pay for this mistake, for instance the enemy might get into the country and this will result in the death of the innocent people, so for that who flees from the battle would result in the death of those people who is meant to protect them and because of this he deserves death.





ايات الجهاد في سورة المائدة





Verse: 33

{The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.}

Despite that this verse has nothing to do with Jihad but some of those who talk about Jihad in Islam use this verse in ignorance..

However, lets read the hadith about the reason of the revelation of this verse:

Al-Bukhari and Muslim recorded that Abu Qilabah `Abdullah bin Zayd Al-Jarmi, said that Anas bin Malik said, "Eight people of the `Ukl tribe came to the Messenger of Allah and gave him their pledge to follow Islam. Al-Madinah's climate did not suit them and they became sick and complained to Allah's Messenger . So he said, (Go with our shephard to be treated by the milk of his camels.) So they went as directed, and after they drank from the camels' milk, they became healthy, and they killed the shepherd and drove away all the camels. The news reached the Prophet and he sent (men) in their pursuit and they were captured. He then ordered that their hands and feet be cut off (and it was done), and their eyes were branded with heated pieces of iron. Next, they were put in the sun until they died."

So those people after the prophet gave them what they need from food, water, and place to live they gathered on killing the Shepherd and stealing the camels, and that was their punishment for doing such a thing like this. They stole the camels of "Charity" which they're the muslims property, and it doesn't belong to the prophet.

Some would wonder, why did the prophet (PBUH) did such a server punishment like this? Why did he branded their eyes?

However, in one of the narratives reported in Ibn Al-Jarood's *Al-Muntaqaa*, Anas (ra) is reported to have explained the reason for this punishment as well. The companion of the Prophet (pbuh) is reported to have said:

The Prophet (pbuh) branded their eyes because they had branded the eyes of the herdsmen. (volume 1, Pg. 216)

This explanation adequately clarifies the fact that the Prophet (pbuh) ordered the branding the eyes of the culprits, in compliance with the Qur'anic directive of *Qisaas* (*Al-Baqarah* 2: 194, *Al-Maaidah* 5: 45) for the punishment of murder and inflicting physical injury on someone.



